

Hobart Town 9<sup>th</sup> Mo. 1847

Dear friend  
A. C. Flower.

I have heard with pain that thy intimate connection with the Rhecabite Tent has been a source of sorrow to thy friends & brethren in religious profession, from a conviction that such connection is calculated to injure thy own mind & retard its advancement in a religious course, & that thy Christian profession is thereby dishonoured. I could not be easy to omit expressing my sentiments in this way, should they haply have the slightest influence in inducing thee to act in accordance with the wishes of thy friends, by breaking off thy connection with the Rhecabite Tent. I may frankly state to thee my own feelings on this subject, having had the matter brought closely home to me several years ago when solicited to become a Rhecabite. I then saw, & still am of the mind, that it

involves practices, & intercourse with irreligious men, not strictly compatible with our religious profession, to say nothing of the occupation of time which might be more profitably employed.

Such a connection is, I am satisfied, calculated to lower the standard of Christian conduct both in our own practice, & in the estimation of others. "Evil communications corrupt good manners;" we cannot expose ourselves unnecessarily to the former, without incurring the penalty implied in the latter. And what is the benefit we promise to ourselves by such a connection as that alluded to? Intimate association & intercourse with those of other religious denominations, holding a lower standard of doctrine & practice, is not likely to help us in a religious sense, even where such persons may be sincere. But such intercourse, voluntarily maintained, with those who, it may be, hold no views in common with us on religious subjects, can scarcely fail to be fraught with injury. its tendency must be to weaken our attachment to what they, unquestionably, will hold in contempt! as for the limited provision which such a connection enables us to make for some of the exigencies & trials of life, it is a broken reed indeed to trust to, in place of that humble trust in a gracious Providence whose mercies we have tasted

Whom faithfulness we have proved - Whom promise  
is I will never leave thee nor forsake thee - to such  
as in faith can adopt the language of humble confidence  
I say - The Lord is my helper! and is not every Christian  
able, nay imperatively bound, in truth to adopt this  
language, & to trust in the Lord alone, & not to the  
arm of flesh, by which is understood our own strength  
but in the Lord alone, & not to the  
arm of flesh, by which is understood our own strength

*to*  
A. C. Flower.

9/2/47.